

the young, who were allowed to run recklessly to ruin in England, without hindrance, the word "Try" was so powerfully impressed on his mind that he was obliged to decide at once on action. The result has been that grand institution which graduates thousands of young people annually, and enters them as post graduates in the church of Christ;—and, from which if I do not mistake, have issued, too, the Christian associations, leagues, guilds, Christian Endeavor and our innumerable other church societies for the education of the children and youth in the truth as it is in Jesus.

Catch now the inspiration of that little word "Try." May it follow us who are ministers, or Sabbath-school teachers, or Christian workers of whatever sort, into our homes, through the world, about our business among men; and as we come in contact with all classes of people, and meet the most rugged experiences, let us try to win souls to Christ.

"Bear the toil with patience;
To fields of glory hie.

'Tis sweet to work for Jesus,
There is resting by and by."

We had intended mentioning Thomas Chalmers and Alexander Carson, but we defer these giants for the present, as this article is already too long, while we give place to our sister Janet Sinclair, Lady Colquhoun.

Lady Colquhoun was richly furnished with every accomplishment, and admirably adapted to lead in the gay, society world of her time. But her conversion to Christ altered her views and changed her life; and the splendid, fashionable society is abandoned and Lady Colquhoun commences her work of faith and labor of love. This ministry began at home, among her own family. To her servants she frequently spoke of the blessings of the Gospel. She diligently visited the poor, instructed and prayed with the aged and the sick, found her way into the jails and talked Christ to the prisoners. Her most beautiful work perhaps was the circulation of tracts, which she did with ardent zeal. Not an avenue did she reject through which the least good might come to some poor suffering saint or perishing sinner.

Leaving behind her, as a rich legacy to the world, the memory of a character fragrant with faith and hope and love and the following literary products, "Despair and Hope," "Impressions of the Heart," "Thoughts on the Religious Professions of the Higher Classes of Society," "The Kingdom of God" and "The World's Religion," Lady Colquhoun reveals a model of what woman may do for the emulation

of the worthy sisters of our own church who are ready and willing to consecrate their service for the Master's use.

With our own Sisters Grossnickle and Sterling leading on, and the mighty army of holy mothers and venerated sisters of the times agone, like Dorcas and Miriam and Hannah, and God alone knows the names of the host, all now, blessed be Christ, called by that "new name," to encourage to effort, surely it were needless to urge our Brethren church sisters to accept the work which only they can do and ply it with a busy hand and earnest heart.

Thus we have endeavored to notice some of the strong preachers and the lessons they teach. But while—

"The lives of great men still remind us,
We may make our lives sublime;
And departing leave behind us,
Foot-prints on the sands of time."

these merely human teachers, however great and good, can never furnish us a perfect ideal of the full, complete, and rounded heavenly character—we would see Jesus. We must study the lovely life of Christ, the greatest preacher the world has ever known, who will teach us the greatest lessons ever taught—the lessons of beautiful hope, of simple faith, and of living, lasting love.

HOW MY BOY WENT DOWN.

It was not on the field of battle,
It was not with a ship at sea;
But a fate far worse than either
That stole him away from me.
'T was the death in the ruby wine-cup,
That the reason and senses drown;
He drank the alluring poison,
And thus my boy went down.

Down from the heights of manhood,
To the depth of disgrace and sin;
Down to the worthless being,
From the hopes of what might have been;
For the brand of a beast besotted,
He bartered his manhood's crown;
Through the gate of a sinful pleasure
My poor, weak boy went down.

'T is only the same old story
That mothers so often tell
With accents of infinite sadness,
Like the tones of a funeral bell.
But I never thought once when I heard it,
I should learn all its meaning myself;
I thought he'd be true to his mother,
I thought he'd be true to himself.

But alas for my hopes, all delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side!
Oh, can nothing destroy this great evil?
No bar in their pathway be thrown,
To save from the terrible maelstrom
The thousands of boys going down?

THE grace Christ gives us is not stored in us as in a warehouse; it is food, and is taken up into the circulation and becomes a part of the life.

IS IT APPLICABLE?

R. R. TEETER.

In EVANGELIST No. 15, the following is quoted from an exchange. "Is it not a lamentable state of things when some ministers have so little regard for the ministerial call as to send in bids with full plans and specifications? If such is their method of getting into the service of a congregation, what must the service itself be! etc." And the editor commends these words to every minister in the Brethren church.

The reading of the article referred to, brought to my mind a thought, over which I had pondered many times before, bearing upon the subject of churches securing pastors.

While there may be ministers in the Brethren church who do send in their "plans, specifications, and bids," it is my belief that the reverse is generally true. During the past two years, I have had communications from no less than ten different congregations desirous of securing the services of a minister. And though I have not preserved the communications, and cannot refer to them, I believe I can safely say, that in every instance the question was asked, "What will you take?" While to the congregation such a question may seem perfectly proper, into what position does it place the minister? In thus demanding of him his terms, does it not virtually commit him to selling his service even though he may have no such desire? Why not the Brethren churches, as many others do, state the remuneration they are able to give, when they tender the call and then let the one called accept or reject as he deems best?

There is certainly work enough to do for many more Brethren ministers than are now at work, especially in Indiana, without their sending in their "bids." Why don't more signify their willingness to enter the work? There are a number of Indiana congregations without pastors, and many of our ministers have more than they can well do. We now have six appointments for every four weeks, and in that time preach fourteen sermons on ten different days, and are compelled to travel more than three hundred miles.

Why can not a plan be formulated whereby so much travel, and the giving of so much to the railroad companies may be avoided? It is our belief that the Brethren church needs a little more system. Can not something be done in this line at our next National Conference?

Yours for the spreading of the Gospel and the extension of the Brethren church.
Rossville, Ind.

ANOTHER man's trade costs money.